

Church of God

Evangel

March 18, 1957

*God Wants
Men
Page 5*

*Death of
Modesty
Page 8*



The Way of Salvation

Page 3

Fruit-Bearing Christians

By A. H. ARGUE

ARE YOU?
Am I?
How beautiful to look on fruit-bearing orchards and vineyards when loaded with delicious fruit. Jesus made a comparison in John 15 when He said, "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

What an inspiration it is to see God's children manifesting the fruit of the Spirit in their lives. Paul in Galatians 5:22 tells us "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The first fruit of the Spirit mentioned is *love*. Love is the strongest power in the universe, for "God is love." "He that dwelleth in love dwelleth in God, and God in him," 1 John 4:16. Love is the opposite of wrath and strife which are works of the flesh. Love enables us to fulfill the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself," Luke 10:27. Love passeth knowledge (Ephesians 3:19). Love or charity never faileth.

Joy is the second fruit. "The joy of the Lord is your strength," Nehemiah 8:10. "Your joy no man taketh from you," John 16:22. *Peace* is the third fruit. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Philippians 4:7. *Meekness* is another fruit of the Spirit. We are reminded that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace," Psalm 37:11.

To be fruit-bearing Christians we need wisdom from above. James 3:17 tells us this wisdom is first pure. Purity of heart and life is God's standard; the pure in heart shall see God (Matthew 5:8). "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart. . . ." Psalm 24:3, 4.

Daniel 12:3 gives a wonderful promise to the wise, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." If we harken to the sayings of Jesus and are fruit-bearing Christians, we shall be likened to the wise man that built his house upon a rock. As we battle through the storms of life bearing fruit for the Master, our house will stand, for it is built on a sure foundation. May God's children everywhere be fruit-bearing Christians.

Vol. 48, No. 3

March 18, 1957

IN THIS ISSUE

The Way of Salvation	D. B. Hatfield	3
God Wants Men	Leonard S. Stahl	5
Death of Modesty	H. F. Gilbert	8
Reports		10
In Memoriam		13
Testimonies		14



Official organ of the Church of God
CHARLES W. CONN, Editor

EDITORIAL AND PUBLICATIONS BOARD

Zeno C. Tharp, Chairman; J. Frank Spivey, W. J. Brown, E. O. Byington, M. E. Roberson, W. C. Byrd, H. T. Statum.

GENERAL EXECUTIVE COMMITTEE

Houston R. Morehead, General Overseer.
James A. Cross, Assistant General Overseer.
Earl P. Paulk, Sr., Assistant General Overseer.
H. D. Williams, General Secretary-Treasurer.

DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

Published Weekly by
The Church of God Publishing House
E. C. Thomas, Business Manager

SUBSCRIPTION RATES

Single Subscription, per year	\$2.00
Single Copy	.05

Entered as second-class matter under act of March 3, 1879, at Cleveland, Tennessee. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917. Authorized August 23, 1918.

The Way of Salvation

By D. B. Hatfield

"These men . . . shew us the way of salvation," Acts 16:17.

OF ALL THE WAYS ever instituted or proclaimed, the way of salvation is the most important. It is momentous and of vital interest to all the children of Adam everywhere. It is highly indispensable to mankind and important to all, regardless of rank or station. Whatever the clime, language, or color, there never will be lasting happiness for the creatures of Adam's race without an experimental acquaintance with the way of salvation.

Life itself is a bundle of ways. The term *way*, generally speaking, may mean a road, a highway, or any path or course of travel. In the Scriptures, it usually applies to conduct or one's manner of life. The New Testament Greek word here for way is *Tropos* and is more explicit; while it embraces the foregoing, it also enters deeper into one's life and means his character, temper, habits and customs.

From the beginning of the human race, a number of ways came into being. Their courses were not clearly defined, and neither did man consider his end. Man, as a kind of careless and irresponsible creature, blindly took to these ways and to his own hurt deserted the main path that led home. Early in the history of man it was said that "all flesh had corrupted his way." Mankind has a way of his own. He has sought out ways for himself. In the beginning God made man upright and in a glorified state placed him in the way where the environment was conducive to righteousness and happy living, but Ecclesiastes says, "They have sought out many inventions." In man's perversion from the right way, he has complicated the way of life for himself. In his contriving, he has become intrigued by his own schemes.

The way of the sinner, the way of the ungodly, and the way of the wicked all originated with man's choice to follow the way that seemed right unto him, and the end thereof, God said, is death. This imprudent choice of the human mind was the beginning of hardships for man. God has decreed that the way of the transgressor shall be hard. In all this confusion of ways man has descended into a state of moral and spiritual bankruptcy, but still there is hope. For in the midst of his bewilderment, the way of salvation is before him like a refreshing

stream in the desert. As a lighthouse guides the lost seaman from the stormy and pathless waters, the sinner, when brought in view of God's plan for his salvation, may be guided safely to the shores of sweet deliverance. God's plans and purposes all tend toward man's salvation. His provisions are spoken of as "His Way." All of His divine ways are centered in Christ, and He is pre-eminently the Way. Jesus said, "I am the way, the truth, and the life." This title, "The Way," became one of the earliest names applied to Christianity and is therefore the way of salvation.

THE MEANING OF SALVATION

THE WORD *SALVATION* is a broad term. It covers every phase of man's life and has full restorative powers for the present and future life. The plan of salvation is intended first of all to free mankind from sin and to restore him to fellowship with God. The whole process is bent on the complete work of deliverance so as to help man to attain unto the highest good that God has for him. Our lives do not consist in longevity and prosperity only. Though our coffers be filled with gold and our lands be flowing with milk and honey, our lives cannot be truly happy or complete without having access to God and knowing Him who alone can give happiness. The word *salvation* then means in its broader sense deliverance from all that interferes with the full enjoyment of all His blessings.

By this, I mean that salvation is both a present and a future matter for us. Our fate at the judgment depends upon what we are before the judgment. Man's problem is to eliminate through obtaining salvation the things that bring judgment. The answer here is found in the atonement of Christ. Through His atoning death we have both the remission of sins and the destruction of the power of sin through the strength that emanates from Christ. The human element in both cases is faith.

THE WORK OF SALVATION

AS REGARDING THE WORK of salvation in the life of man, it may be said to cover forgiveness, healing and redemption. There are three deadly facts about sin: its guilt, its stain and its power. To meet

the challenge of these three deadly facts of sin, the Scripture sets forth in the plan of salvation a provision for such. Psalm 103:3, 4 states, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Let us deal with these three facts of sin and salvation.

First, there is the guilt of sin. If there be guilt there is sin, and if sin, then there is automatically responsibility for that sin. Paul said, "All have sinned and come short of the glory of God." This passage immediately establishes the fact of sin and locates the responsibility. The sinner is to blame for his own sins. The blame inescapably abides in him. Sin is against something, yes, it is against Someone. David said, "Against thee, thee only, have I sinned." Therefore we can say that sin is against God. It is in direct violation of His law, an offence and an act of willful disobedience, which as a result separates and completely destroys the relationship between God and man.

To obtain salvation one must see his guilt, acknowledge his sin, and look Godward for pardon. Sin carries with it a penalty of death. Nothing short of death will satisfy the Avenger of sin. The sinner by divine decree deserved to die, but Another has stepped forward and died in the sinner's stead. "He was wounded for our transgressions, he was bruised for our iniquities. . . ." The Lord himself bore our sins in His own body on the tree. He who had no sin died for the sinner that the sinner might not have to die. This was the just for the unjust. The only hope and remedy for salvation from sin is for the sinner to recognize the death of Jesus Christ on the cross and to accept Him as his Saviour.

Second, there is the stain of sin. Wherever there is sin, there is the stain of sin. It defiles, taints and mars the virgin beauty of the soul. These splotches and marks of sin may be as open sores, but "He healeth all our diseases." God will forgive our sins and will give us grace to deal with sin's stains. In many cases we may have to retrace our tracks over the unburied past and undo what we have done. Zaccheus said, "Lord, . . . if I have taken anything from any man by false accusation, I restore him fourfold."

There are stains left by sin that may linger for a time. Through His healing process, His work of salvation repairs the broken life. He restoreth the soul and healeth all the diseases. The fact that sin has stains should be a strong reason why one should want to avoid its pitfalls.

Third, there is sin's deadly power. Sin enslaves and brings the sinner into terrible bondage. The habit of sin begins with a single sinful act. One sin makes another sin easier. A young man recently said, when questioned about the smoking habit, that he found that one had to learn to smoke. He had been told that smoking was relaxing and was therefore trying to form the habit. Each cigarette paved the way for the habit to take hold. So, each sin weaves another thread in the rope. Soon the habit is binding, liberty

is gone, the tyranny of sin has been established, and the sinner is no longer in control of his own life.

The third fact in the work of salvation is its power to redeem. This power is found in the life of Christ. "He redeemeth thy soul from destruction." Christ said, ". . . I am . . . the life." Life in Christ alone can redeem life. The power that holds the sinner in its strong grip must be resisted by a stronger power to free him. This is power against power. John 1:12 states, "As many as received him, to them gave he power to become the sons of God." Through faith in the power in Christ we become sons of God. "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE ONLY MEANS OF SALVATION

NEITHER IS THERE SALVATION in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. This bold assertion of Peter has been called narrow and exclusive, but it takes just this firm and unwavering faith in the name of Jesus to be saved. Peter in his declaration made no compromise, neither did he leave a hint of possibility of salvation in another.

If Peter lived today, he would not hesitate to exemplify a rivalry comparison between salvation through Jesus Christ and the claims of other religious beliefs. He had profound proof that he was proclaiming the truth. He did not have to depend on human speculation. His ears had heard and his eyes had seen the Master whose teachings had been attested by the miracle of the Resurrection.

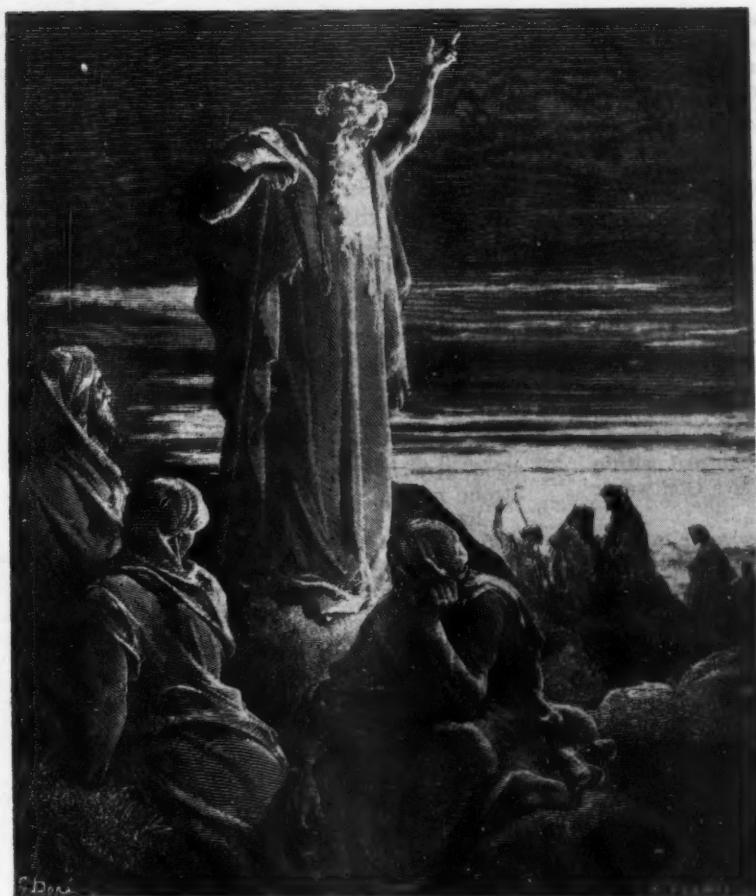
If we would be saved by the name of Jesus, He must be more to us than a great teacher. One may believe in Him as the greatest of all teachers and still be short of His saving power.

We must believe in and practice the things He taught, but that is not enough. We must believe in Him for what He has done for us.

God's religion accepts no substitutes; neither does it tolerate belief in other gods. Usually heathen gods tolerate and respect neighboring gods. A Brahman may tell you that if a person will carry out his sincere religious conviction, he will undoubtedly be saved. He is quite impatient with the intolerance of the missionary's religion that says, "There is salvation in no other name." God's way is one way, and one of His first commandments is, "Thou shalt have no other gods before me."

There is saving power in the name of Jesus. All of His Nazareth victory, His wilderness victory, and the climaxing victory of Calvary and the resurrection morning have been enshrined in one word, the name Jesus. His name is the most valuable asset to the Christian life.

The whole gospel message, it has been said, is conveyed to sinners in three words: "Look unto Jesus." God declares, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isaiah 45:22.



Ezekiel Prophesying

By Leonard S. Stahl

GOD WANTS MEN

I SOUGHT FOR A MAN. TWO and a half thousand years have elapsed since God spoke through His prophet Ezekiel (22:30), with the immortal words that are as meaningful, clear, challenging, concise and pathetic as they were the day they were uttered: "I sought for a man!"

This clarion call is not peculiar to the ministry of Ezekiel. All God's prophets have sounded it; they are sounding it today. A man who was probably a contemporary of Ezekiel gave the Spirit's message to his generation: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a *man*" (Jeremiah 5:1).

Isalah, who prophesied before Jeremiah, cried, "He saw that there was no man, and wondered that there was no intercessor" (Isalah 59:16). King David, the *man* after God's own heart, charged his son Solomon, "Be thou strong . . . and shew thyself a *man*" (1 Kings 2:2).

God is looking for men. There is much work that needs to be done; God wants men to do it. It would

be a simple matter for Him to give the jobs to angels, but in His sovereign wisdom He has chosen to commission and use men. His eyes are scanning humanity, searching for men. God needs men.

In its broader sense, the word *man* includes the weaker sex, for woman was taken from man, and God's law is that "they two shall be one flesh." Men do not have the right to feel superior to women, for God has created the sexes equal. However, this we do believe: men ought to be out in front when it comes to exemplifying such characteristics as courage, fortitude, bravery and strength.

Four years ago I attended a missionary rally at a summer camp. The minister in charge threw out a challenge for all those who had consecrated their lives to the Lord for foreign missionary work to come to the platform and sit with the missionary. Nine young ladies responded, and one young man followed them to make the tenth volunteer! My heart burned within me, and it is still burning today. I believe God wants more men!

It is a shame that some men who take pride in what they call manliness tell us that religion is something for women and children. Vital, dynamic Christianity (not empty religion) is the most manly thing in existence, and challenges the best there is in the best of men.

The pages of sacred Scripture are filled with the names and experiences of heroic men of God. Likewise, more recent history yields to us the names of great *men* such as Martin Luther, who publicly defied the ecclesiastical hierarchy of his day, as he led the Protestant Reformation, because he had the courage of his convictions.

Think of other examples of manhood, such as William Tyndale, who dared and died to give the Bible to common people in their own language; David Livingstone, who braved jungles, wild heathen and beasts, to take the gospel to the Dark Continent; John Knox, from whose heart arose the agonizing prayer, "Give me Scotland, or I die"; and D. L. Moody, who exclaimed, "By God's grace, I will be that man," and went forth to prove to the world how God can use a man that is entirely yielded to Him.

Among our own contemporaries, many pages are being written about *men* who depend upon God and who acknowledge their need of God. Billy Graham declares fearlessly to a nation, "Regardless of your status in society, you must make your decision for Christ." The little-known American evangelist Tommy Hicks believed God could move in Argentina, and God did, from the president down, until hundreds of thousands came to hear Hicks herald the message that Jesus saves and heals.

In the field of business, we have *men* such as R. G. LeTourneau, who preaches without hesitation, "God runs my business." In the realm of politics we have *men* who ascribe their success to God, such as President Eisenhower, who personally affirms his faith in Christ as Saviour.

It is a well-known fact that Korea's President Syngman Rhee is an avowed Christian, encouraging missionaries to present the gospel in his country. China's Nationalist leader, Chiang Kai Chek, says, "Bible reading coupled with prayers enables me to have a greater appreciation of the spirit of Jesus, which to my mind is positive, everlasting, progressive, inspiring, and revolutionary" (*Christian Life*, October, 1954).

These are men known nationally and internationally, but what about the *men* right in your own community? You can point out those who are examples of genuine manliness. We admire men of principle, men of conviction, and men of faith. We are forced to look up to men who call upon God for help, realizing their human weakness and limitations.

AN AUTHOR BY THE name of J. G. Holland wrote:

"God give us men. A time like this demands
Strong minds, great hearts, true faith and ready
hands!

Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who love honor, men who cannot lie."

Kipling expressed the same feeling of the importance of manliness when he penned the words:

"If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too; . . .
Yours is the earth and everything that's in it,
And—which is more—you'll be a man, my son!"

True Christianity is manliness. To acknowledge our need of prayer is gentlemanly. To confess a fault is to be a man. The father who wishes to be a real "dad" will lead his family in worship, Bible study, and prayer. These are several of the distinguishing features of true men. Are you one of the *men* in your community?

The greatest man of all is the Lord Jesus Christ, the God-man, the incarnation of all the virtues of manhood. As He stood before Pilate, accused by His enemies and forsaken by His friends, the Roman governor exclaimed in amazement, "Behold the man!"

When we behold *the Man*, our own manliness seems so small and sickly in comparison that we find no words more fit to express our sense of failure than those of Psalm 22:6: "I am a worm, and no man." But then we hear the Lord say, "My grace is sufficient for thee. . . fear not." God can make a man out of a worm!

God wants young men to volunteer for His service. Oh, for more men in our Bible colleges! The Spirit of God is searching for men who will be yielded to Him, men who will seek first the kingdom of God and His righteousness, men who will declare the whole counsel of God without fear or favor.

Brethren, how long will we let the fairer sex put

us to shame? Why should there be more women than men going to the mission fields? Why should there be more women than men attending the weekday prayer meetings? Can we leave the work of the church to our women's missionary circles?

The greatest challenge facing Christian men today is contained in the great commission: "Go ye into all the world, and preach the gospel to every creature." We believe it can, it must, it will be carried out in our generation, by men of God.

The Reverend G. R. Upton, Secretary for the missionary department of the Pentecostal Assemblies of Canada, writes: "We would not minimize the way heroic contributions are made by women on the mission fields. They often face tremendous odds courageously, and we are indebted to them for volunteering when men stand back. But we need more men."

The Reverend J. O. Percy, Secretary for the Sudan Interior Mission, reports that the S.I.M. has 341 married couples, 35 single men, and 389 single women! Mr. Percy adds: "Were it not for the womenfolk, missionary activities around the world would be in a very sorry plight." Where are the men?

Perhaps the answer to the riddle is to be found in the fact that quality is more important than quantity. Perhaps there are not enough men with the necessary qualities and qualifications who are willing to consecrate their lives for the noble work of taking the gospel to the heathen. W. F. Smalley, Personnel Secretary for the Christian and Missionary Alliance, says that he finds their problem is not so much a shortage of men as it is a shortage of the right kind of men.

God wants real men! He wants men who will be willing to sacrifice, willing to face the enemy's strongholds, willing for the time being to forego comforts and conveniences for the sake of doing the work which is most urgent and important. Furthermore, God wants young men with the patience and consecration to acquire the necessary education, both Biblical and secular, to equip them properly for the task of proclaiming His Word.

God wants men! What can the local church do to change the situation? The Reverend Norman P. Grubb, General Secretary of the Worldwide Evangelization Crusade, says that men respond better to a definitely pioneer challenge. Because the Worldwide Evangelization Crusade presents such a challenge, they have been very successful in recruiting men for their missions fields. So the way we present the needs of earth's great harvest fields is important.

Furthermore, the responsibility for scriptural teaching along this line rests most strongly upon pastors. It is the pastor who must proclaim, "God wants men." Then, by practice as well as precept, the pastor must be the living illustration of what he teaches.

Local pastors, young people's presidents, missionary group leaders, and even Sunday School superintendents must proclaim to the people of our nation that the primary task of the Church is the fulfilling of the great commission, and God wants more men to do it.

The local church is the place to start. The local church must begin to pray, "Lord, raise up men of God, even from our little church." The local church must begin to awaken to the fact that unless we are willing to sacrifice our sons for the sake of proclaiming the gospel, we are in danger of again being called upon to sacrifice them in the destruction of the nations they should have evangelized.

J. Hudson Taylor, founder of the China Inland Mission, wrote in "An Open Letter to Young Men":

"If you want hard work and little appreciation; if you value God's approval more than you fear man's disapprobation; if you are prepared to take joyfully the spoiling of your goods, and seal your testimony, if need be, with your blood; if you can pity and love the poor people in all their mental and moral degradation, as well as literal filth and impurity, you may count on a harvest of souls now and a crown of glory hereafter that fadeth not away and on a Master's 'Well done!'"

Consider some of the reasons more men should be volunteering for foreign missionary work:

(1) Fulfilling the great commission is a man's job. It was given first to men. In the Old Testament the elders appointed to assist Moses were men; the great prophets were mostly men; and in the New Testament the disciples chosen by Jesus, and even the deacons chosen by the early Church, were men.

(2) If our pastors, evangelists, district superintendents and Bible school principals in this country are mostly men, it stands to reason that in foreign countries the need for men is equally as great and the difficulties equally as challenging, if not more so.

(3) Where heathenism has degraded womanhood, men are needed to take the leadership, since they naturally command greater respect in such surroundings. Men have the advantage in dealing with government officials and tribal chiefs. Lack of men to make official representation accounts for much indifference and opposition from foreign officials.

(4) The strength and physical endurance of men is needed in foreign fields. Supervision of construction projects; long journeys over miserable roads; the trying climate, coarse food, and uncomfortable housing, to say nothing of the other hazards of life, make foreign missionary work a man's job.

(5) Men will risk their lives for fame; men will dare and die to discover new territory; men will do anything to break some challenging record; men will take their merchandise to the ends of the earth for the sake of filthy lucre. God is looking for men who are equally as consecrated to His will and the proclamation of His Word.

At home and abroad, the cry of the hour is, "God wants men." God wants men of prayer, men with courage, men with a vision. The challenge of the hour must be faced; the needs can be met—by men of God!

WHAT SHOULD BE THE position of the Christian, the preacher, and the religious press in the matter of the seminude fashions of the day?

The reason that this is an almost untouched issue is that it is "too hot" to touch. Like a nettle, it must be grasped firmly if at all. The writer is well aware that some readers will bring out the counter-criticism that he sees harm in the present fashions of dress or undress because he himself is evil-minded. Knowing that we are men and women of "like passions," influenced by the bodies of the opposite sex, let us look frankly at the matter. Is there an issue, and, if so, how can it be met?

The unrestrained freedom in dress of our day is not an isolated phenomenon, but is one aspect of the moral letdown of this generation. We will agree that there has been a tremendous moral decadence in society. This fact may be brought out by quotations from current periodicals.

The Watchman-Examiner of September 2, 1954, says: "New York newspapers report that illegitimacy is so rife that abortion has become an industry." In the *Christian Herald* of January, 1952, Howard Whitman quotes headlines: Borger, Texas—"Teenage non-virgin club probed in Texas town"; Decatur, Indiana,—"Girls thirteen and fourteen admit to orgies, implicate twenty men." Mr. Whitman says further: "According to a study by Dr. Lewis M. Terman, of Stanford University, sixty-eight per cent of our brides are not virgins, and, according to Dr. Luther E. Woodward, sex experience among unmarried girls is twice as prevalent as it was twenty-five years ago."

LOWERING MORALE

Simultaneously with, and a part of, this general lowering in morals, there has been a radical departure from the dress customs, fashions and taboos of forty years ago. This will be granted by all who were adults when this period began. It will also be granted that the present popular near-nude attire of the bathing beaches, of our streets and homes, on band drum majorettes, and on festival queens, has been arrived at garment by garment and inch by inch. In our school days, we learned this stanza from Pope's Essay on Man:

*Vice is a monster of so frightful mien
As to be hated needs but to be seen.
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

Does this not apply to our present situation? The voices of protest that were raised years ago have become well-nigh inaudible.

We are not even mildly shocked by what has taken place on many college campuses—hundreds of men rushing en masse through the girls' dormitories demanding and obtaining the only two garments which the girls have not already, on occasion, dispensed with for public appearances. I refrain from using the popular name given to these raids.

While men and women are equally blameworthy,

DEATH OF MODES

By H. F. Gilbert

It is a fact that women are in a greater degree displaying the body for the sake of display, and being exploited at every possible opportunity. No popular festival occasion is complete without a half-naked queen, chosen largely for her "curvaceous figure" from a number of equally unclothed contestants.

The most outstanding admission of the secular press which we have seen may be found on page 88 of the December 1954, *Readers' Digest*. That page ought to be digested by every Christian. The article is by Lois Long in the *New York Times Magazine*. We quote: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off most of their clothes. . . ."

And where is that thing called modesty today? It is almost a memory of yesterday. Modesty is no longer considered necessary to the protection of virtue. What place can it find in all the present freedom, in "sex appeal," and in the free mingling of the sexes in nearly all situations in life? Scanty clothing is considered a mere matter of choice. "Sex appeal" is regarded legitimate for both non-Christian and Christian. A minimum of clothing is deemed sufficient for both sinner and saint; near-nude "queens" are encouraged by half-nude church members.

ATH OF DESTY

F.B.I. statistics for the United States state that, in the first half of 1954, forty-eight sex crimes were reported to police every twenty-four hours. Is not half-clothed female society an encouragement to the licentious urge of the sex criminal, the subtle advances of the seducer, and sexual awareness in man in general?

Basic Bible teaching is found in the Genesis account of creation: "So God created man in his own image, in the image of God created he him; male and female created he them . . . And the eyes of them both were opened, and they knew (were conscious of the fact) that they were naked . . . Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them." It is true that we were created male and female, but God expects us, having become conscious of the fact, to clothe our bodies and make our differences of body as inconspicuous as possible. If we want men to see the image of God in our faces, we shall have to keep our bodies clothed.

TIME TO SPEAK OUT

Roman Catholicism has spoken on the subject through the American Quarterly of Papal Documents, third quarter, 1954, p. 289ff. We quote: "The current mode of dress constitutes a serious offense against

decency, and decency is the companion of modesty, in whose company chastity herself is safer."

Greek Orthodoxy has spoken indirectly through its organized youth. The secular press states that an attempt was made to stage a popular bathing-beauty contest in Athens. Cries of "Shame, shame" from the Orthodox youth actually caused the contest to be called off.

The feeble voice of Protestantism has scarcely been heard, but there are some exceptions. *The Watchman-Examiner* has spoken emphatically on the immodesty of bathing-beauty contests. One Baptist state assembly has for years enforced these rules, printed this year as formerly, under the heading of "Christian Conduct": "Shorts are not to be worn at any time. Mixed bathing is positively prohibited." But in most religious circles the issue is entirely untouched.

Criticism of the existing order is not wanted, and the existing order is that of "the world."

Let professing Christians drop the naive assumption that the bare human body no longer rouses a response in the bodies and minds of the opposite sex, or the equally naive assumption that if the body does rouse such response, it is a legitimate and harmless thing to do so.

Having admitted that here is an issue, each Christian can have a part in striving to rectify the wrong. Knowing that, if we are Christians, our bodies are temples of the Holy Ghost, we can keep from wantonly exposing our bodies to public view. Let us who have seen this insidious change take place help our youth in their organizations to formulate standards consistent with their Christian profession.

Is it not time that our pulpits broke the unholy silence which has allowed modern undress to be adopted by a large part of the constituency of our churches? Let us hear some sermons from that text in Revelation: "Blessed is he that keepeth his garments, lest he walk naked, and they see his shame."

Let the religious press give space to an effort to stem the tide now flowing against the restraints of proper dress standards.

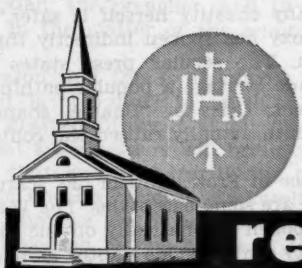
Certainly, our preachers and religious journals can speak as emphatically as the Pope, and certainly our Protestant youth can have as emphatic an opinion as Greek Orthodox youth. The prophetic voice, whether from the pulpit, the press, or the pew, should have no uncertain sound.

The history of moral movements shows that public opinion, in its tolerance of evil, has swung like a pendulum, and that an awakened conscience in the church can start the swing toward the right in any issue. Let us no longer leave this issue untouched.

—Reprint from *The Watchman-Examiner*

(Rev. H. F. Gilbert is a returned missionary, having served under the ABFMS at Vanga, Belgian Congo, 1913-1916, and under the ABHMS at Walters, Oklahoma, with the Comanche Indians, 1925-1951. He resides now at 1651 Elwood Avenue, Pomona, California.)

Free copies of this article will be sent in limited quantities; or in any quantity for 2c each. Address author as above, giving name, denomination, and number of copies desired.



reports

Missouri Has a Memorable Prayer and Bible Conference

The annual Missouri Prayer and Bible Conference of the Church of God is now history, but all who had the opportunity to attend will long remember the blessings of the Lord which they received during this great spiritual feast.

On January 22 and 23 the ministers and lay members from all over the state gathered at the Grand Avenue Church of God in St. Louis where Brother Wayne Heil, the host pastor, and the other pastors and churches on the St. Louis district entertained the delegates in a way that could not be excelled.

I believe I am expressing the feeling of all the ministers when I say that Brother B. E. Ellis, our state overseer who is loved by the laity as well as the ministry, had spent much time and prayer in arranging the program. The many spiritual blessings will long remain with us, and the advice received from the many fine lectures will help us to be better soul-winners and workers for Christ and the Church. Along with moderating the meeting, Brother Ellis put years of experience into a very helpful lecture, "Sermon Preparation and Delivery."

It was a blessing to have Brother Houston R. Morehead, a former state overseer of Missouri who is now general overseer, with us. Our hearts were thrilled as he told us of the bright outlook for the Church here in the United States and all over the world. His message, "The Coming of Christ" which closed the prayer conference, stirred our hearts to be ready for

the soon coming of Christ.

Brother James Stephens, Overseer of Indiana, brought us a lecture, "The Minister on Special Occasions," and a soul-stirring evangelistic message, "Good Intentions but Poor Decisions," that will be long remembered. Brother Grady Waters, Overseer of Iowa, helped us to see our need of more power with God by preaching a message on prayer. A fine message by Brother Abbott, Sunday School and Youth Director of Indiana, caused each of us to realize more than ever that God has a plan and work for each of us in His Church.

I have been in several state meetings and General Assemblies, but I do not hesitate to say that I heard and enjoyed some of the most outstanding lectures and messages from our Missouri pastors that I have ever been privileged to hear. At the close of each lecture, the pastors filled out a questionnaire on the lecture, and all who received a passing grade were awarded a beautiful certificate. Although the time was so limited that it would have been impossible for one to grasp all the truths in each lecture, we were helped greatly by the fine outlines prepared in advance for each minister by the one who gave the lecture.

Brother Earl Joplin, whose church won the 1956 "I Challenge You" contest, started the lectures by telling us of the many church and pastor benefits of the "I Challenge You" contest. Brother Bill Heron, whose church has been in the midst of a great revival, instilled some of that evangelistic

fire into each heart with his lecture on evangelism. Brother Paul E. Blake, in his lecture on the minister, pointed out the great responsibilities of the minister and some of the qualifications he must possess. In his lecture, "The Pastor's Week," Brother A. M. Dorman stressed the fact that the minister must be at his best at all times and all places where he is called on. Brother Wayne Heil helped us with the study of the Bible, the greatest of all books, through his lecture, "The Bible and Its Helps."

It was a pleasure to have Brother R. E. Nuzum and Brother Paul Milligan, former pastors in the state, with us again; also the pastors who came with Brother Stephens and Brother Waters, along with all our visitors, added greatly to the meeting.

I have been in Missouri only a short time, but it did not take a long time to learn to appreciate and love such a fine group of ministers as there is in Missouri. I am of the opinion that Missouri will have some of the greatest revivals in its history because of the benefits received from this prayer conference. The singing, the preaching and the spirit of unity were outstanding throughout the entire meeting. The ladies of the churches in the St. Louis area are to be commended for their excellent meals. Brother Christopher Moree, Sunday School and Youth Director of Missouri was at his best and helped make the conference a real success. It would take a book to write all the good things that happened, and then we would have to say, "The half has not been told."—Lyle Jackson, Reporter.

New Mexico Prayer Conference

The New Mexico ministers and laity assembled at the Roswell Church of God on January 11 at two-thirty in the afternoon for the first service of their annual prayer conference.

The question did not remain as to what was the theme for our prayer conference, for a large, eye-

catching sign was placed over the baptistry reading, "THIS IS OUR DAY," together with several smaller related posters which were placed in strategic spots in the main auditorium. Further explanation was given about the theme in Brother Homner's message, "This Is Our Day," in which he outlined that this is our day to *pray for revival, evangelize, witness, teach* and to *prepare*. This message left our hearts melted and deepened our desire to be a blessing while "This Is Our Day."

Rev. James A. Cross, Assistant General Overseer, was with us for the evening service and brought us a wonderful message on "God's promises to His Church." "God is in the midst of Her," we heard Brother Cross emphasize, but it was

made real to us as the power of the Holy Spirit was being manifest in our midst.

We could not have asked for a more needed message than the one brought us by our own minister, Brother A. R. Mitchell, pastor at Carlsbad. Brother Mitchell presented us with a most challenging message from the text, "This Is Your Hour," in which he brought to us our own needs for growth here in New Mexico. His message will long be remembered by all who attend this great prayer conference.

Last, but not least, we were happy to have Brother and Sister Madison, our state youth director and wife, and their month-old son, Stevie. We all enjoyed the special singing they rendered during the prayer conference

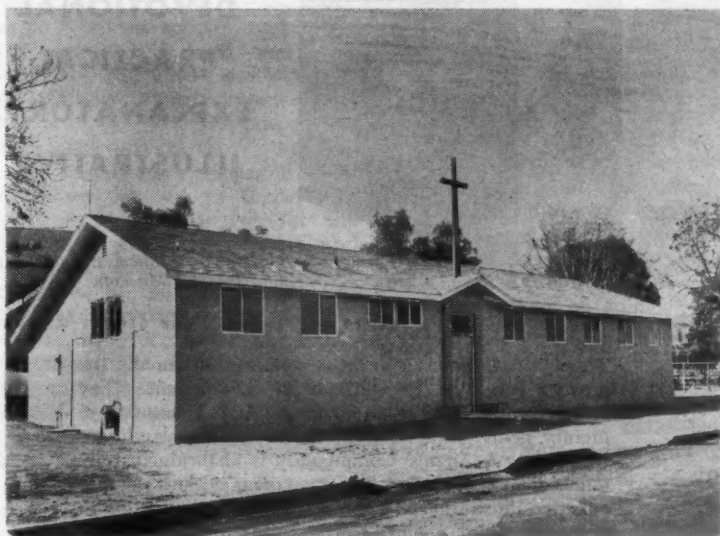
and also the remarks from Brother Madison concerning our youth work.

Our hearts were touched as Brother and Sister Madison brought their son, Stevie, to have him presented to the Lord in a very impressive dedication service conducted by our state overseer.

The afternoon service was climaxed with another great sermon by Rev. James A. Cross on "Prayer." From all indications the prayer conference actually did not climax, for the ministers, as well as the laity, left the prayer conference with a greater realization than ever before that *this is our day to pray, evangelize, witness, teach* and to *prepare*.

—Loretta L. Johnston
State Sec.-Treas.

Another Miracle God Hath Wrought in Eleven Weeks



SELMA, Calif.—The Church of God in Selma was officially organized on December 21, 1953, with the Reverend George A. Peart as pastor. In January 1955, Brother R. O. Woodruff officially took the pastorate of the Selma Church of God. After several months, a building site for a church was found and negotiations were started to buy it. When the time finally arrived that plans could be

considered for a church building, Brother Woodruff's health had failed so that it was necessary for him to resign. The church had worshipped in an improved garage since its beginning. The patience of the people was worn; everyone had looked forward to a new and comfortable place to worship, but it seemed it would never come. On September 17, 1956, the

Reverend C. H. Williamson took the pastorate of the Church of God at Selma. The escrow work was finished shortly after Brother Williamson came to Selma. He immediately set to work to develop plans that would be suitable for the church, have all the necessary accommodations, and comply with the city building regulations. On October 8, 1956, the ground-breaking was held for a new church and construction was started immediately. Although we were very short-handed, work went on just the same, and eleven weeks later, December 23, 1956, the Selma Church of God moved into its new quarters, finished as shown in the picture. God must have directed the planning of the church, and certainly He furnished strength for the long tiresome hours that was spent by the faithful few who worked on the church. The church has approximately 2400 feet of floor space, an auditorium, youth hall, two class rooms, two rest rooms, and a nice kitchen adjoining the youth hall which also serves as a dining hall. All this is certainly a miracle of God when we realize the church had no finances at all, and only a down payment on the lot. Does this not show we are still serving a miracle-working God?

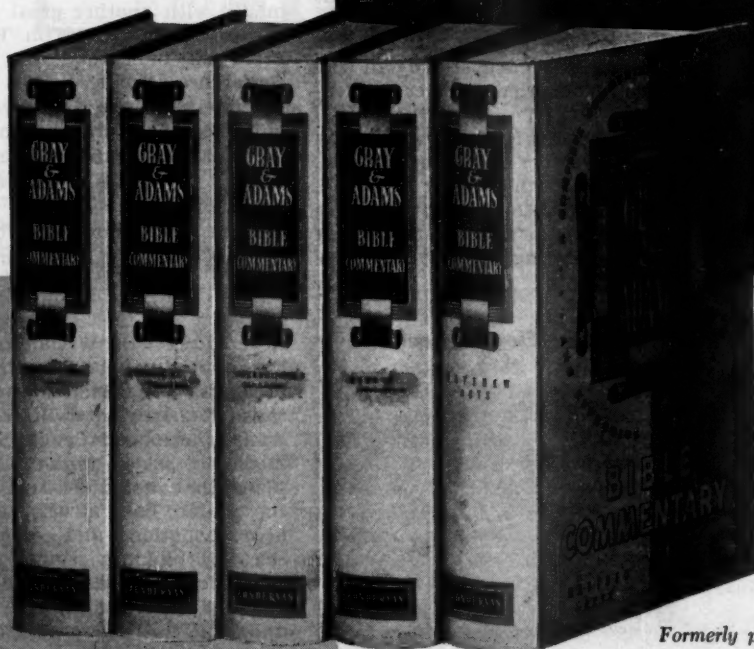
—Charles H. Williamson, Pastor

Gray & Adams'
BIBLE COMMENTARY

SAVE \$5⁰⁰ by ordering

Now!

ORDER BEFORE DEC. 31, 1957



**DEVOTIONAL
PRACTICAL
EXPLANATORY
ILLUSTRATIVE**

Formerly published as "Biblical Encyclopedia"
and "Biblical Museum"

BY

JAMES COMPER GRAY and GEORGE M. ADAMS

ENTHUSIASTIC RECOMMENDATIONS:

"For the preacher and teacher who is seeking a concise, practical and scholarly Commentary on the Word of God, none could be found finer than 'Gray and Adams' Bible Commentary' . . ."

DR. W. A. CRISWELL, Pastor
First Baptist Church, Dallas

"Lucid in the interpretation . . . lays warm sympathetic hands on practical life."

DR. ROBERT G. LEE, former President
Southern Baptist Convention

"... one of the finest works . . . thorough, scholarly and unique."

DR. RUSSELL V. DELONG
Speaker, "Showers of Blessing"
Broadcast

These 5 big, almost enormous, volumes are among the greatest works on the Old and New Testament. They are a complete Bible commentary with thousands of literary gems gathered from sacred and secular literature. Gray & Adams' Commentary is unabridged, fully indexed and includes 5,470 sermon outlines; 7,447 effective illustrations. They are of outstanding value to preachers, Sunday school teachers and Christian workers..

CLIP AND MAIL TODAY — Use this quick order coupon

CHURCH OF GOD PUBLISHING HOUSE
922 Montgomery Avenue
Cleveland, Tennessee

- ☐ **PLAN 1** Please send me the complete Gray and Adams' Bible Commentary, consisting of five volumes, regular price \$24.75, at a savings of \$5.00 ONLY \$19.75
- ☐ **PLAN 2** Complete 5-volume set, one volume per month. I will pay \$4.95 for Volumes 1, 2 and 3; \$4.90 for Vol. 4 and Vol. 5 will be absolutely free—a savings to me of \$5.00, if ordered before December 31, 1957
- ☐ **PLAN 3** Complete New Testament — 2 vols. \$9.90
- ☐ **PLAN 4** Complete Old Testament — 3 vols. \$14.95
- ☐ **PLAN 5** Send me the individual vols. which I have checked.
- ☐ Vol. 1 — Gen.-Ki. \$4.95 ☐ Vol. 3 — Eccles.-Mal. .. \$4.95
- ☐ Vol. 2 — Chr.-Prov. ... \$4.95 ☐ Vol. 4 — Matt.-Acts ... \$4.95
- ☐ Vol. 5 — Rom.-Rev. \$4.95

NAME

ADDRESS

CITY

STATE



A GREAT MISSIONARY HERO PASSES

On December 24, 1956, God's call to higher service brought the curtain call to one of the most colorful careers in African missionary history. The Reverend William A. du Plooy, intrepid old hero with the better part of forty years' missionary service behind him, laid down the sword that he had used so well. It came as a great shock to everyone, because only a few days before at the Executive Council meeting in Johannesburg he had appeared in the best of health. His passing came as a result of sudden rupture of the colon which may well have been brought about by *bilharzia*, the dreaded African disease that claims many who do not realize that they have it.

For nearly forty years Brother du Plooy labored in South and Central Africa. His love for the black man was all-consuming, and few men have known the African native as he did. He endured untold hardship, deprivation, and poverty in his efforts to win the Bantu to Christ. The writer shall never forget the graphic accounts given to him by Brother du Plooy concerning the many experiences he had in Africa.

There was the time that he and a native were travelling in a donkey cart, and during the night while they camped, a lion came and took one of the donkeys. Another time he and a native evangelist lay under the old Model "T" Ford during the night while the tropical rain fell around them in torrents. The Ford was parked against an earth bank, and during the rainy night a lion came to the open side and reached under with his paws in an effort to drag out the terrified native, who at that moment thought his evangelistic efforts

were soon to be terminated by the king of beasts.

There was the other time when he was afflicted by black water fever, and lay in a coma for more than a week. An old Shangan woman found him and got help to drag him to a hut where she took care of him until he recovered. This dread bout with black water fever left its effect on him for the rest of his life. His love for the Shangan people was very great after this event.

There are still places in the deep jungles of East Africa and Rhodesia where natives proudly declare that they are members of du Plooy's church. After many years of missionary effort, Brother du Plooy compiled the famous hand-craft syllabus that has made our mission schools famous throughout Central Africa. The natives are not only trained in things Christian, but they are taught how to manufacture numerous things which find ready use and sale among their own people. This immediately raises the standard of their living, as they are also taught how to garden and how to build better and more hygienic houses. We cannot meet the demand for these new small schools set up by graduates from our school at Matibi.

Matibi was the queen of his mission stations, and it is there that his tired old earthly remains rest. No organ lent its majestic tones to the grandeur of his funeral. No cloaked choir raised the resurrection anthem by his bier; neither was the somber silence broken by the booming of the minute gun. There was not a large crowd present because the suddenness of his passing made it impossible for the thousands of his black friends to

walk through the jungle and be present on time.

There in the open, under a mighty tree, with the blue African sky overhead, a few dozen of his beloved natives sang appropriate old hymns in their own language while we few whites sang in our language. Four white men and two black men carried his coffin up the steep incline to the little hillock overlooking his beloved Matibi. A profusion of African flowers were laid on his grave, and a simple cross made from the rough branches of a tree was planted at his head.

What a paradox there must have been between this simple funeral and the triumphant welcome which he received from the angels when, with step no longer weary from the African trail, he marched victoriously through the gates of the City of God. What a difference there must have been between the few singing around his grave on earth, and the mighty company who had passed on before him from the dark jungles to the City of Light. Surely he rests well from his labors in the presence of God, and the dark paths of the African bush are no longer so dark because his feet passed by on his pilgrimage of light.

—Respectfully submitted,
M. G. McLuhan

BROWN

In memory of little Bobby Brown, Jr., who lived only four hours and 15 minutes. He bloomed on earth to bloom in heaven.

—Minta Brown, grandmother

JOHNSON

Vannie Johnson was born November 4, 1920, in Singer, Louisiana. She departed this life August 2, 1956, in Pittsburg, Kansas. She was preceded in death a few hours by her baby daughter, Marla Jean. Sister Johnson was a member of the Church of God in Pittsburg where she served faithfully as Sunday School secretary for several years. She is greatly missed by all.

—Reporter



healing

SHARING A SPIRITUAL EXPERIENCE

IT SEEMS as if it were only yesterday, as in mind I travel the bridge of memory to the times of my childhood. I feel that I was one of the luckiest boys ever born into the home of parents with average means.

The principles of Christian teachings were drilled into me, and my mother's hands have been the mold that fashioned my life.

At the age of two years, I was bitten by a deadly black widow spider and through the aid of prayer and medical care, God in His divine love spared my life. My mother, as a result of this incident, throughout the years kept me on the altar, dedicated to God for what purpose in life He would be pleased to use me. While still a youth of sixteen, I was made a new creature in Christ through the experience of being born again. When Christ came into my heart, the teachings I had acquired became my spiritual guide line.

Reflecting on how God had spared my life when a child, I yielded myself to Him and began immediately to feel the burden for souls. The Spirit of the Lord spoke to me and called me forth to preach God's Word. Opportunities to assist in public worship seem to come from all around shortly after I fully dedicated my life to Christian service and was in preparation for the ministry. It was at this time I failed God in the very purpose He had called me—to win souls.

A man had come to my home asking me to go and counsel with his boy, who was about nineteen years of age. His son was ill and had to his knowledge never made a confession of faith. I was to go that

very day, but for some reason was hindered, and the boy was found dead in bed the next morning.

My mother had taught me that to be happy and to get the most out of life, one must share with others. I had failed in this very principle, and it made a deep incision in my mind and soul. God had been very good to me and I had failed Him. With this sense of guilt, I prayed and asked for an opportunity to make it up to Him. I was taught that prayer and consecration are two cardinal principles in the everyday life of a Christian. Sometimes we hinder God from giving us the blessings we need. To assure one's self of that blessing, it is well to keep the body, soul and spirit reined to the Word of God. I was wanting to get out from under the awful feeling that possessed me. I read in the Scriptures that fasting was a help in living a better Christian life. I thought that what was good for the disciples would help my poor soul. I decided that I would start by not eating breakfast on the following morning. When my mother had prepared the morning meal and called me, I told her what I had in mind. She finally gave her approval only after I promised that I would not endanger my health.

After devotion, I began having a compelling desire to go to the community store which was near my home. The guilt of failing was still pressing me down and I wanted to make it up somehow. I did not know how I would be able to do so, but it was my one hope. I am not a mystic. I wanted to allow the wisdom and love of God to order my steps, and I rejoice in

the fact that I did.

As I reached the store, there was an elderly man standing out front. He was dressed in untidy clothes and appeared to be weak from hunger. In conversation with him, I learned that his son and daughter-in-law had passed away within weeks of each other only a few months prior to that time. He had been living the best he could. At the time I detected his physical weakness, he asked if I would buy him some food. I reached into my pockets and gave him the last bit of money I had in my possession. As he went into the store to buy something to eat, the Lord spoke to my heart and impressed me to inquire if he would allow me the privilege of having him at my home for a late breakfast. With tears in my eyes I assured the old man of a nice warm plate of breakfast food, with hot coffee and those brown buttermilk biscuits as only a southern cook can bake. He accepted my invitation and when we had reached home, I told my mother of his need and she gladly prepared for him the food that was kept for me.

I have always appreciated old folks, they represent experience and wisdom to me. An old man's life is mingled with joy and sorrow. He will tell of the times of bitterness as well as success with dignity, and tell you life is made of both. But when I see one whose candle has almost gone out, I question, even though this life has offered a measure of success, how well has one prepared for the day when the veil of this life shall be lifted? I was eager—but careful lest I offend—to inquire of the old man's spiritual standing. He replied that it had been many a year since the doors of the church had been darkened by his presence. Here was not only a starving body, but a starving soul as well. I suggested that we pray, if he would like, before his leaving. He said that he could not pray for he did not know how, but he would go with me to my room for me to pray.

Rising from the table he reached for his cane that he had to use to assist him in walking, and with physical hesitancy he went to my

room. Laying aside the cane, he endeavored to bow, but then it was only on one knee for his bad leg would not permit him to get down on both. He looked at me and said, "Young man, I cannot pray; you pray for us both."

It seemed the spirit of prayer came upon me and with our faces lifted toward heaven, I called on the name of the Lord to reach down and have mercy on another one of His fallen sons. It seemed that the hand of the Lord reached down and wrought a great work. I could not hear the old man uttering words, but when I had closed my prayer and looked upon his face, tears were pouring down his cheeks. You might say I prayed and he cried, but God took my prayer and his tears and washed and fed his starving soul in the blood of the Lamb.

The old man departed from my home into the direction that he lived with a new feeling going on in his soul. It was the next day that I realized how God was working to lift that burden of guilt that I was carrying. I am glad to this day that I walked before God to share my spiritual experience with wisdom, for it was sometime in the night the shade of life was pulled, and for the old man time became eternity. A word spoken in season might bear fruit in yonder world.

—W. E. Williams, Pastor
Roxboro, N. C.

Crippled for Thirteen Years, Then Healed by Divine Power

MILES CITY, Montana—I had been under a doctor's care for 13 years, and had just finished 4 major operations when my doctor finally told me there was no cure for me. I had double curvature of the spine and a brace was the only thing that could help me at all. It was a most horrible thing to wear, with straps that cut deeply into my flesh. About that time Sister Jennie Evans opened a mission here in Miles City. I knew God was the only one who could help me, so I went to Sister Evans and had her pray for me. Glory to God.

I hung the steel brace up on the front wall of the mission when He healed me. Praise His holy name for sending Sister Evans to Miles City to give us the true Word of God.

H. J.

Healed During Revival

LOUGHMAN, Fla.—I am sending you my testimony of how the Lord wonderfully healed me during the revival here the first two weeks in December. Brother Lester Knox was our evangelist. I love the Lord more than I can tell and I do want to stand true to Him and do His will, always being at my post of duty. I was drawn closer to the Lord and want to be found watching and praying, for I know He is soon coming and I want to be ready to go up with Him when He comes. I was instantly healed of an affliction I had had for years and had suffered terrible agony at times. It seemed I could not bear the pain. I always had to take some kind of medicine to try to keep off these attacks that were so severe at times, but, praise God, He healed me then, and I am still healed and praising God and giving Him all the glory. I also praise Him for sending such a real man of God for a pastor, Brother James R. Carlton, and also Brother Knox as our evangelist. At that time I had a full bottle of medicine that I had just purchased. I took it back and told about how God had so wonderfully healed me. I do want to lift Him up to a lost and dying world. He is my Saviour, Healer and Keeper. Praise His wonderful name!

—Mrs. Louise Campbell

Prayer Overcomes Demon Power

GRANTHAM, Jamaica—I would like to sound a note of praise for my Father through the *Evangel*. In April, one of my brother's children became ill and was possessed with the demon of madness. She was taken to church and was prayed for. The saints fasted and prayed for her but she was no better. The parents decided to take her to the doctor. I asked them to take her to

prayer meeting the following morning. After she was prayed for, I took her to my home. During the night it seemed that the pangs of hell came up against me. I held onto God and in a few minutes all the demons had fled and she became a sober child from that hour. I sent her home the next day with a sound mind, having nothing to fear or dread. What a mighty God we serve! Please pray for me and my family that God may take our hands and lead us on.

—Sister L. A. Wright

Heart Affliction Disappears Immediately After Prayer

MARTINEZ, Calif.—I want to praise my Lord for what He has done for me. For the past four months I have been bothered with a heart condition. There has been a knot about the size of an egg over my heart. It was very painful, and many times it felt as though water would rush around my heart. On December 28, Brother A. L. Manos and his wife came and held a week-end meeting. It was during this meeting that Brother Manos prayed for me, and the Lord instantly healed me. In a matter of seconds the knot disappeared.

—Naomi Jean Dukes

High Blood Pressure Healed After Prayer

ARAB, Ala.—I am so glad to report victory in my soul. I praise God for His healing power. I had high blood pressure and asked Brother James Williamson, our pastor, to pray for me. When he put his hand on my head I felt something run through my head down to the bottom of my feet. When Brother Williamson started to leave, I said "Praise the Lord, I am well." I had gone to the doctor the day before. He gave me some medicine and told me that I would have to go to bed. I took two tablets, and have not taken any more. The Lord also healed me of a tumor on my leg. Pray for me that I shall be in the center of God's will.

—Mrs. Lula Hornsby

Subscribe to Church of God Publications

WE ARE RECEIVING LIGHTED PATHWAYS IN ROLLS

We are NOW receiving _____ roll(s) (ten considered a roll) each month in the name of:

Name _____

Address _____

City _____ State _____

Are they being charged to ☐ Church Account?

☐ Personal Account?

Please ADD _____ roll(s) (ten considered a roll) of *Lighted Pathways* to the number we are now receiving. We will send \$1.00 in full payment each month for each roll.

Return this completed card to your state office for credit toward the 1957 Publishing House contest.

ORDER LIGHTED PATHWAYS IN ROLLS

(One for each 2 members in your church)

Return this card completed to your state office for credit toward the Publishing House contest.

ORDER THE EVANGEL IN ROLLS

(One for each 2 members of your church)

SAVE 20% BY PAYING CASH

Please send _____ roll(s) (ten considered a roll) of the *Evangel* for a period of one year. I enclose \$16.00 in full payment for each roll.

Mail to:

Name of Church _____ Serial No. _____

Name _____

Address _____

City _____ State _____

Return this card completed along with your check to your state office to receive credit toward the 1957 Publishing House contest.

PERMANENT ORDER FOR THE PILOT

The "Pilot" quota for your church is at least two copies each quarter.

We wish to place a PERMANENT order for _____ copies of the Pilot (church must order at least two copies to be placed on the permanent order list). We understand that the Pilot will be mailed quarterly and charged to our church account. We will send 50c for each copy each quarter.

Mail to:

Church name _____ Serial No. _____

Clerk's name _____

Address _____

City _____ State _____

Clerk's signature _____

Pastor's signature _____

"STEERING TOWARD BETTER YOUTH PROGRAMS"

Return this card properly completed to your state office for credit toward the Publishing House contest.

THE SUNDAY SCHOOL WORKERS' TRAINING COURSE SERIES

WORKERS' TRAINING COURSE NO. 2

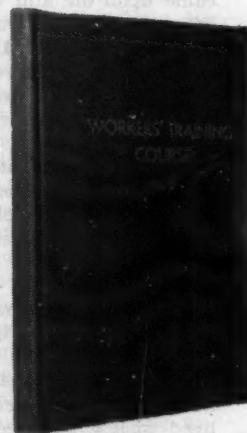
by
O. W. POLEN

SECOND
VOLUME

112

Pages

\$1.00



1957

ITS DISTINCTIONS

- Contains material for a one-week study course on the Sunday School teacher.
- Prepared specifically for Church of God Sunday School workers under the direction of the National Sunday School and Youth Board.
- Calculated to enlighten, to inspire, and to instruct the prospective teacher.
- Written in a simple easy-to-understand language.
- Purpose is to make the Sunday School teacher conscious of his responsibility as a teacher, to bring to light why some of our present teachers are unsuccessful as far as enlarging classes and as far as effective teaching are concerned.
- Teaching methods in each department of the Sunday School are clearly outlined and explained.
- Indicates how the teacher may evaluate this teaching.
- Discusses the calling of the Sunday School teacher.
- Large type well-spaced for easier reading.
- Clothbound cover
- Second in a series of a five-year cycle plan.
- Certificate will be awarded persons who satisfactorily complete the prescribed requirements.

ORDER BLANK

Gentlemen:

Please send _____ copies of Workers' Training Course No. 2 at \$1.00 each. Add postage: 10c for first book, 4c for each additional book.

Remittance of \$ _____ enclosed.

NAME _____

ADDRESS _____

CITY _____

STATE _____

CHURCH OF GOD PUBLISHING HOUSE
922 Montgomery Ave., Cleveland, Tenn.